

A  
*Short Refutation*  
OF THE  
Principal Errors  
OF THE  
Church of Rome.

WHEREBY

A Protestant of a mean and  
ordinary Capacity may be enabled  
to defend his Religion against the  
most subtle Papist.

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*Buy the Truth, and sell it not, Prov.*  
23. 23.

*Contend earnestly for the Faith which*  
*was once delivered to the Saints,*  
*Jude, v. 3.*

*Be ready to render a Reason of the*  
*Hope that is in you, 1 Pet. 3. 5.*

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L O N D O N,  
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Principal Errors  
OF THE  
Church of Rome  
WITH A  
Short History of a man  
who has spent his life in  
the study of the Holy Scriptures  
and in the defence of the  
Protestant Religion against the  
Errors of the Church of Rome  
AND  
A Short History of the  
Church of Rome  
FROM THE REFORMATION  
TO THE PRESENT TIME  
BY  
JOHN CALVIN  
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IN FRANCE  
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IN FRANCE  
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A SHORT  
*Refutation, &c.*

Question, **W** *Hich is the great  
Divison of Chri-  
stians?*

*Answer, That of Papists and Prote-  
stants.*

*Q. Are you of one of these Religions?*

*A. Yes: I am a Protestant.*

*Q. What do you mean by a Protestant?*

*A. One who takes Part with those,  
who in the Beginning of the Reforma-  
tion protested against the many and  
great Errors and Corruptions of the  
Church of Rome.*

*Q. What are those Errors and Cor-  
ruptions?*

*A. I will give you a brief Account  
of the principal of them.*

*Q. What is the first Error?*

*A.* The forbidding the Bible to be read in the vulgar Tongue.

*Q.* What is your Opinion in this Matter?

*A.* The Holy Scriptures were written for the Use and Benefit of all People; and therefore should be translated into their own Tongues.

*Q.* To what End?

*A.* That they may be heard, read, and understood of all.

*Q.* How do you prove this?

*A.* 1. From Deut. 31. 11, 12, 13. Thou shalt read this Law before all Israel, in their hearing. Gather the People together, Men, and Women, and Children, and thy Stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the Words of this Law: and that their Children, which have not known any Thing, may hear, and learn to fear the Lord your God. And Deut. 6. 6, 7. These Words, which I command thee this Day, shall be in thine Heart: and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down,

down, and when thou risest up. From hence it appears, that the Jews had the Scriptures in the vulgar Tongue, that they might hear, read and understand them, and teach them to their Children: And by Parity of Reason, the Christians ought to have them in the vulgar Tongue, that they may hear, read and understand them, and teach them to their Children. 2. St. Paul supposed that the Christians read the Holy Scriptures, *Eph. 3. 4.* And commanded his Writings to be read in the Church, *Col. 4. 16.* And *1 Thess. 5. 27.* *I charge you by the Lord, that this Epistle be read unto all the holy Brethren. Blessed is he that reads, and they that hear the Words of this Prophecy,* *Rev. 1. 3.* The Primitive Christians enjoy'd the great Blessing of the Scriptures in the vulgar Tongue; and as Heathen Nations were converted, so the Holy Scriptures were translated into their own Languages.

*Q. Why does the Church of Rome keep the Scriptures in an unknown Tongue?*

*A.* Left the People should read them, and thereby discover the great Errors and Corruptions of that Church:

Church : But they say, They do it, lest the People should wrest them, and fall into Errors and Heresies. If it be so, this is no just Reason to deprive the People of them. For, 1. Errors and Heresies are commonly started by learned Men; and therefore, by this Reason, the Scriptures should be taken from them. 2. If some Persons eat and drink to Excess; it does not follow, that we must deprive all Men of Meat and Drink. 3. St. Peter informs us, that some Persons *wrested the Scriptures to their own Destruction*; yet he did not order them to be taken out of the Peoples Hands, as his pretended Successors have done: But he advised them to *take heed of falling into Error, and to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 16, 17, 18.

Q. *What is a Second Error?*

A. Their equalling unwritten Traditions with the Holy Scriptures, which are the Word of God.

Q. *What is your Opinion in this Matter?*

A. The Scriptures are a sufficient and perfect Rule of Faith and Manners.

Q. *How*



Q. How do you prove it?

A. 1. We are required to read them, in order to know our Duty, and to obtain Eternal Life. Search the Scriptures for in them ye think ye have Eternal Life, and they are they, which testify of me, John 5. 39. They have Moses and the Prophets; let them hear them, Luke 16. 29. 2. They are able to make us wise unto Salvation; and therefore must contain those Things that are necessary to that End. From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished unto all good Works, 2 Tim. 3. 15, 16, 17. And John 20. 31. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have Life thro' his Name. 3. A Curse is denounced against those that preach any other Gospel than that which our Saviour and his Apostles preached, and was committed to Writing. Tho' we,

or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed, Gal. 1. 8.

*Q. What is a Third Error?*

*A.* That we must believe the Scriptures upon the sole Authority of the Church.

*Q. What is your Opinion in this Matter?*

*A.* We do believe the Doctrine of the Scriptures to be of divine Original; because, 1. The sublime Truths, and the excellent Directions and Encouragements, tending to the Glory of God, and the Good of Men, which are contained therein, do shew that it came from God. 2. The Predictions of the ancient Prophets were exactly fulfilled in our blessed Saviour. 3. The Doctrine contained in the Scriptures has been confirmed by many plain and undeniable Miracles; and those Miracles have been attested by a great Number of Men, who had no Inducement to bear witness to a Falshood. For by their Testimony they exposed themselves to great Afflictions and Troubles, and to Death it self. 4. Several  
Pre-

Predictions of our Lord, in his Lifetime, have been fulfilled ; particularly, His Resurrection from the Dead on the third Day ; His Ascension into Heaven ; The Mission of the Holy Ghost on the Apostles and Primitive Christians ; The Destruction of *Jerusalem*, and the Dispersion of the *Jews* ; The Conversion of the *Gentiles*, and the spreading of the Light of the Gospel thro' the World.

And we believe the Scriptures to contain the Doctrine of Christ, and to be written by those Persons to whom they are ascribed, not upon the sole Authority of the present Church of *Rome*, nor upon the sole Authority of the ancient Church of *Rome* ; but upon the Authority of the Universal Church of Christ, which knew them to be written by those whose Names they bear, has acknowledged them for such ever since ; and also because several *Jews* and *Heathens*, in and near the Apostolick Age, have quoted them as the Writings of those Persons to whom they are attributed ; and many Sects of Christians, that differed from each other in other Points, did yet agree in,

in, and appeal to the Sacred Authority of these Books.

*Q. What is a Fourth Error?*

*A. The Church of Rome is to judge of the true Sense and Interpretation of the Scriptures.*

*Q. What think you of this Matter?*

*A. The Church of Rome is not the Judge of the Meaning of the Scriptures; because, 1. We find no such Thing mentioned in the Sacred Writings; neither are we sent to that Church to learn the true Interpretation of them. 2. The Romish Doctors will allow Persons to judge of the Sense of those Texts of Scripture, which they propose to them to draw them to their Church; tho' afterwards they must not judge for themselves, but must follow their Leaders blindfold, and readily embrace whatsoever the Church proposes. 3. We are commanded to try the Spirits, whether they are of God, 1 John 4. 1. and to prove all Things, and to hold fast that which is good, 1 Thess. 5. 21.*

*Q. What is a Fifth Error?*

*A. None*



*A.* None are to interpret the Scriptures contrary to the Sense which the Church puts upon them.

*Q.* What is your Opinion in this Thing?

*A.* 1. We are not commanded in the Scriptures to submit to the Interpretation of the Church of *Rome*.

2. The Church of *Rome* does in some Cases put a false Interpretation upon them, and therefore we cannot be obliged to embrace it. 3. We must

give an Account for our selves, and be rewarded according to our Works at the last Day; and therefore we ought to judge for our selves. 4. If

the Interpretation, which the Church of *Rome* puts on the Scriptures, were true, as we are sure, that in some Cases it is not; yet if we believed it to be false, we ought not to submit to it; because *St. Paul* says, *Let every Man be fully perswaded in his own Mind*, *Rom.*

14. 5. And whatsoever is not of Faith is Sin, v. 23.

*Q.* What is a Sixth Error?

*A.* The asserting of the Pope's Infallibility.

*Q.* De

*Q. Do any of the Papists assert this?*

*A. Yes: And Bellarmine in particular says, " If the Pope should err. in  
" commanding Vices, or forbidding  
" Vertues, the Church would be bound  
" to believe Vices to be good, and  
" Vertues to be bad. Bell. de Pontif.  
Rom. lib. 4. cap. 5.*

*Q. What do you believe in this Matter?*

*A. That the Pope is not Infallible: For, 1. There is no Promise of Infallibility made to him in the Holy Scriptures. 2. In Fact it is otherwise; he has asserted Things contrary to the Scriptures, which are Infallible. 3. Popes have contradicted and condemned Popes; and therefore as both cannot be Infallible, so neither of them, as Popes, are so.*

*Q. What is a Seventh Error?*

*A. The affirming the Infallibility of the Church.*

*Q. What think you of this?*

*A. That the Church of Rome is not Infallible; because, 1. We are not informed in the Scriptures, that it is Infallible. 2. St. Paul supposes, that it is not Infallible, but may err. Thou  
standest*

standest by Faith : Be not high-minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the Goodness and Severity of God; on them which fell, Severity; but towards thee, Goodness, if thou continue in his Goodness; otherwise thou also shalt be cut off, Rom. 11. 20, 21, 22. 3. The Church of Rome has actually erred, in decreeing Things evidently contrary to the Holy Scriptures, and the Reason and Sense of Mankind. Pope has contradicted Pope, and Council has opposed Council; and the Church in divers Ages has contradicted her self.

*Q. What is an Eighth Error?*

*A.* That it is necessary to Salvation to be subject to the Pope of Rome.

*Q. What do you think of this?*

*A.* We are not commanded in the Holy Scriptures to be subject to the Pope of Rome, in order to our Eternal Salvation; but for the obtaining of that great End, we are required to be subject unto Christ, and to obey him. *I am the Way, the Truth, and the Life; no Man cometh unto the Father but by me, John 14. 6. and Heb. 5. 9. Christ being*

being made perfect, became the Author of Eternal Salvation unto all them that obey him.

*Q. What is a Ninth Error ?*

*A. That the Pope is the visible Head of the Universal Church.*

*Q. What do the Protestants believe concerning this Matter ?*

*A. We utterly deny that there is any such visible Head of the Universal Church ; therefore the Pope cannot be so : But we rather believe him to be Antichrist ; because the Marks of Antichrist do agree to him, who opposes and exalts himself above all that is called God, or worshipped ; so that he as God sits in the Temple of God, shewing himself that he is God ; whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all deceiveableness of Unrighteousness in them that perish, 2 Thess. 2. 4, &c.*

*Q. Whom then do you affirm to be the Head of the Universal Church ?*

*A. Jesus Christ alone.*

*Q. How do you prove it ?*

*A. From Psal. 2. 6. I have set my King upon my holy Hill of Zion. Mat. 28. 18. All Power is given unto me, in Heaven*



Heaven and in Earth. Eph. 1. 22, 23.  
 God hath put all Things under his Feet,  
 and gave him to be the Head over all  
 Things to the Church, which is his Body,  
 the fulness of him that fills all in all.

Q. What is a Tenth Error of the Pa-  
 pists?

A. That the Pope is St. Peter's Suc-  
 cessor.

Q. What say you to this?

A. As St. Peter was an Apostle of  
 Christ, immediately commissioned by  
 him to preach the Gospel to the  
 World, and to confirm it by Mira-  
 cles, he has no Successor; and there-  
 fore the Pope cannot be so. As St. Pe-  
 ter was diligent in preaching the Go-  
 spel, and feeding the Sheep and Lambs  
 of Christ, the Pope is not his Succes-  
 sor; because he does not diligently  
 preach the Gospel, nor feed the Flock  
 of Christ; but endeavours to deprive  
 it of wholsom Food, and to famish  
 and starve it. But if we should grant  
 that the Pope is St. Peter's Successor;  
 yet he would not be the Head of the  
 Christian Church; because St. Peter was  
 not so. There is no mention of any  
 such Thing in the Scriptures. St. Paul  
 with-

withstood St. Peter to the Face, Gal. 2. 11. and 2 Cor. 12. 11. he says, *In nothing am I behind the very chiefeſt Apoſtles.*

*Q. What is an Eleventh Error?*

*A.* That the Church of Rome is the Miſtreſs of all Churches.

*Q. What do you think of this?*

*A.* We are informed that other Churches in the Primitive Times were equal to the Church of Rome: And the Church of Rome cannot be the Mother-Church, but *Jeruſalem*, from whence the glorious Light of the Goſpel was ſpread abroad in the World. *It behoved Chriſt to ſuffer, and to riſe from the Dead the third Day; and that Repentance and Remiſſion of Sins ſhould be preached in his Name, among all Nations, beginning at Jeruſalem, Luke 24. 46, 47.*

*Q. What is a Twelfth Error?*

*A.* That Emperors and Kings, with their reſpective Subjects, are at the Pope's diſpoſal.

*Q. What ſay you to this?*

*A.* Emperors and Kings are not ſubject to the Pope; nor has he any Authority to abſolve any of their Subjects

ects from their Allegiance ; but they are obliged to obey their respective Governours in all just and lawful Things. *Mat. 22. 21. Render unto Caesar the Things which are Caesar's. Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates. Mat. 5. 33. Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths.*

*Q. What is a Thirteenth Error ?*

*A. That the Persons and Estates of the Clergy are not under the Authority of the Civil Magistrate.*

*Q. What do you think of this ?*

*A. That both the Persons and Estates of the Clergy are under the Authority of their respective Civil Governours.*

*Q. How do you prove it ?*

*A. From St. Paul's Epistle to the Church of Rome, Rom. 13. 1. Let every Soul be subject to the higher Powers ; which implies the Subjection of the Roman Clergy, as well as those of other Countries to their respective Civil Governours. 1 Pet. 2. 13, 14, 15. Submit your selves to every Ordinance of Man for the Lord's sake ; whether it be to the King, as supreme ; or unto Governours,*

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as unto them that are sent by him for the Punishment of evil Doers, and for the Praise of them that do well. For so is the Will of God, that with well-doing ye may put to silence the Ignorance of foolish Men.

*Q. What is a Fourteenth Error ?*

*A. That the Protestants are Hereticks.*

*Q. What say you to this ?*

*A. We are not Hereticks, who believe the Holy Scriptures to be of divine Authority, and to be a perfect Rule of our Faith and Practice; who believe all the Articles of the Christian Faith contained in Scripture, and add no Article thereto, beside or contrary to Scripture; but the Papists are Hereticks, who have added several Apocryphal Books and Oral Tradition to the Canon of Scripture, and maintain obstinately divers Things that are contrary to the Word of God.*

*Q. What is a Fifteenth Error ?*

*A. That the Protestants are Schismatics.*

*Q. What think you of this ?*

*A. The*



**A.** The Papists, and not the Protestants, are to be charged with Schism;

1. Because they broke off from the Foundation of the Apostles Doctrine, which the Protestants do still retain.

2. Because they made sinful Terms of Communion, and thereby constrained them to separate from them, according to that Direction mentioned, 2 Cor. 6. 17, 18. *Come out from among them, and be ye separate; saith the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty. We ought to obey God rather than Men, Acts 5. 29.*

3. Because they are in that State of Antichristianism, out of which God has commanded every Man that values his Salvation to withdraw. Rev. 18. 4. *Come out of her [Spiritual Babylon, or the Roman Church] my People, that ye be not partaker of her Sins, and that you receive not of her Plagues.*

**Q.** What was there in the Romish Religion that occasioned their Separation, and entitles the Roman Church to Antichristianism.

*A.* It was a superstitious, idolatrous, bloody, traiterous, blind, blasphemous, and consequently a damnable Religion.

*Q.* How prove you it to be superstitious?

*A.* It enjoyns the Worship of Reliques, and places Religion in many vain Fopperies; as the Tooth of *St. Christopher*; the Hair of *St. Peter's* Beard; the Milk and the Shift of the blessed Virgin; the Dust and Vermin of some Saints, which they keep: If the Host falls to the Ground it must be licked up, the Ground is to be scraped, and the Scrapings reduced to Ashes, are to have a Place among their Reliques: To these may be added, their Holy Water their Salt, Spittle, Holy Oil, Beads, Whippings, Fish-Days, Pilgrimages, Crossings, and baptizing of Bells, Fonts, &c. *Erasmus*, in his Annotations approved by Pope *Leo X.* says, " Their whole Religion is almost brought to their superstitious treatment of Reliques, thro' the Covetousness of Priests, and the Hypocrisy of Monks, sed by the foolishness of the People.

*Q.* How

*Q. How do you prove it to be idolatrous?*

*A. It commands the worshipping of Angels and Saints, Images and Reliques, and the Host; and some of the Doctors of that Church say, " If the " Doctrine of Transubstantiation be " not true, they are guilty of Idolatry " in worshipping the Host; and if it be " true, then we can be certain of no- " thing, no not of Miracles, which " are judged of by our Senses. The Papists, like the Heathens, do service unto them, which by Nature are no Gods, Gal. 4. 8. and therefore must be guilty of Idolatry. See how home the Spirit of God charges them with Idolatry, Rev. 9. 20. And the rest of the Men which were not killed by these Plagues, [i. e. of the Western Empire, that were not over-run by the Saracens and Turks] yet repented not of the Works of their Hands, that they should not worship Devils and Idols of Gold and Silver, &c.*

*Q. How do you prove it to be a bloody Religion?*

*A. The Church of Rome enjoyns the Extirpation of them whom she calls Hereticks, and not only recommends it*

it to all her Sons, as a meritorious Work, but obligeth Princes of her Communion to take a solemn Oath, that they will use their utmost Endeavours to destroy all Hereticks, and Favourers of Hereticks. In this their Kings and Princes, when they have had it in their Power, have readily followed her unchristian and inhuman Directions. Witness the horrid Murders and Massacres of many Thousands of the *Waldenses* and *Albigenses*; the barbarous and cruel Murder of 30000, or according to some Writers, 40 or 60000 Protestants in *Paris* and other Parts of *France*; the cruel Murder of many Thousands in the *Low-Countries*; the severe Sufferings of those famous Champions of Christ, *Cranmer*, *Lattimer*, *Ridley*, and many others here in *England*; the horrid and diabolical Design to blow up the King, Lords and Commons, with Gun-powder; the bloody and cruel Murder of 100000 innocent Persons in *Ireland*; and the severe Sufferings of the *French* Protestants and *Vandois*. These and many other Instances that might be given, do plainly shew, that the Church of  
*Rome*



*Rome* is bloody and cruel, and that Papists want not a Will, if they had but Power, to destroy us.

*Q.* How do you prove it to be traitorous?

*A.* They teach that the Pope may depose Kings for Heresy, and absolve Subjects from their Oath of Allegiance; and that Subjects, if they have the Pope's Consent, (which they are sure to have, if it makes for his Interest,) may depose their Kings: That if the King be a manifest Heretick, (as all Protestants are with them) then the Church may depose him: And they have not failed to act according to this their Principle, when they have had an Opportunity, as appears from their Attempts on Queen *Elizabeth* by Pistol and Dagger; on King *James I.* by Gun-Powder; on *Henry* the IVth of *France*, and many others; but above all, from the unparalleled Murder of that Emperor, whom they poisoned with the Sacrament. I call it unparalleled, having never met with a Religion before, that would poison their God, to kill their Emperor.

*Q.* How

*Q. How do you prove it to be a blind Religion ?*

*A.* It leads Men out of the Way of Truth, Righteousness and Salvation, and conceals the Danger of Damnation from them. In that erroneous Church, the People are commanded to worship Angels, Saints, Images, the Cross, Reliques, and the Wafer in the Sacrament: They are deprived of the Holy Scriptures in the vulgar Tongue, which are *able to make them wise unto Salvation*; and the publick Prayers and Service are performed in a Language unknown to the common People; and they are taught, That Ignorance is the Mother of Devotion. *The Blind lead the Blind*, and therefore it may be justly expected, that *they both will fall into the Ditch.*

*Q. How do you prove it to be blasphemous ?*

*A.* In ascribing the peculiar Excellencies and Properties of God, and the Prerogatives of our blessed Lord, to the Virgin *Mary* and other Creatures, and paying Worship and Adoration to them; and in teaching, That it is a meritorious Thing to murder Princes and

and People, whom Papists are pleased to call Hereticks, meerly upon the Account of Religion; when our Saviour has commanded us *to love our Enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us*, Mat. 5. 44.

*Q. How do you prove it to be a damnable Religion?*

*A. They corrupt the Christian Religion, and profess and practise many Things inconsistent with the Gospel of Christ: Their Doctrine of Transubstantiation overthrows the Truth of Christ's Human Nature; their Sacrifice of the Mass, his only Sacrifice for Sin once offered for all; their Doctrine of Merits, the perfect Atonement made by him; their multitude of Mediators, denies that only Mediator betwixt God and Men, the Man Christ Jesus, who gave himself a Ransom for all; their adding to the Canon of Scriptures, and receiving unwritten Traditions with equal Piety and Reverence with them, reflects on Christ's Prophetick Office; the Justification of Men by the Grace of God, thro' Faith in Christ,*

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is overthrown by their Doctrine of Merits, Pardons, and Indulgences; their worshipping Angels and Saints robs God of his Honour and Glory; so that we may conclude their Religion to be damnable.

*Q. Will all Papists then be condemned for ever?*

*A.* I do not say so: Tho' they are so uncharitable, as to damn all Protestants; yet I will not pass the same Sentence on them. I know not how far their Ignorance and Prejudice may excuse them, and a general Repentance may be accepted from them of God, who *searches the Hearts of Men, and will render to them according to their works.* But this I will say, that those Persons who see the Errors and Corruptions of the Church of Rome, and yet thro' Fear, or for some temporal Advantage, comply with them, expose themselves to the Anger of God, and eternal Condemnation. *And what is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?* Mat. 16. 26.

*Q. What*



*Q. What is a Sixteenth Error of Papists?*

*A. That the Church of Rome is the only true Church of Christ.*

*Q. What think you of this?*

*A. The ancient Church of Rome was not the only true Church of Christ; much less is the present Church so, which is overspread with Errors and Corruptions. As there were many other Christian Churches, besides that of Rome, in the primitive Times, so there are at this Day; therefore that cannot be the only true Church. The true Church is the universal Society of God's faithful People, built upon the Foundation of the Prophets and Apostles, Jesus Christ being the chief Corner-stone, Eph. 2. 20.*

*Q. What are the Marks of a true Church?*

*A. Pure and sound Doctrine preached, the Sacraments of Baptism and the Lord's Supper administred according to the Institution of Christ, and the due Exercise of Ecclesiastical Discipline, &c. and therefore if we allow the Church of Rome to be a Church of Christ, it must be an unsound, corrupted, and depraved Church.*

*Q. What is a Seventeenth Error?*

*A. Their praying to Angels and Saints.*

*Q. What say you to this?*

*A. 'Tis contrary to Reason and Revelation.*

*Q. How do you prove it?*

*A. 1. They know not our Thoughts, nor understand our various Wants and Requests, neither are they able to supply them. Thou, even thou only knowest the Hearts of all the Children of Men, 1 Kings 8. 39. O thou, that hearest Prayer, unto thee shall all Flesh come, Psal. 65. 2. Doubtless thou art our Father, tho' Abraham be ignorant of us, Isa. 63. 16. They are not Omniscient, nor Omnipotent, nor infinitely Wise, and Just, and Good; therefore they are not qualified to be the Object of Worship.*

*2. 'Tis contrary to the Holy Scriptures. Thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10.*

*3. 'Tis Idolatrous; for in worshipping Saints and Angels, the Papists do service to them which by Nature are no Gods, Gal. 4. 8.*

*4. 'Tis*

4. 'Tis injurious to the Mediatory Office of Christ. *Whatsoever ye shall ask the Father in my Name, he will give it you.* John 16. 23. *Neither is there Salvation in any other : for there is none other Name under Heaven given among Men, whereby we must be saved,* Acts 4. 12. *There is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for all,* 1 Tim. 2. 5, 6.

5. Angels have refused it. *See thou do it not : for I am thy Fellow servant : worship God,* Rev. 22. 9.

6. 'Tis an Apostacy from Christ, the Head of the Church. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels ; intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind : and not holding the Head, from which all the Body by Joynts and Bands having Nourishment ministred, and knit together, increaseth with the Increase of God,* Col. 2. 18, 19.

Q. *Do not they say They pray to them as Mediators, not of Redemption, but Intercession ?*

*A. Yes: But this is not true; for they sometimes pray to them otherwise: But granting it to be so; yet that will not help them: For they cannot be Mediators of Intercession, unless they be Mediators of Redemption or Reconciliation. The Intercession of Christ is grounded on his Redemption, or that Sacrifice which he offered on the Cross to God the Father, to make Atonement for the Sins of the World. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins, 1 John 2. 1, 2. There is one God, and one Mediator between God and Men, the Man Christ Jesus; who gave himself a Ransom for all, 1 Tim. 2. 5, 6. Christ by his own Blood entered in once into the holy Place, having obtained eternal Redemption for us, Heb. 9. 12. And v. 14, 15. How much more shall the Blood of Christ, who thro' the eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the living God? And for this Cause he is the Mediator of the New Testament, that by means of Death, for the Redemption of the Transgressions that were under the former*

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*mer Testament, they which are called might receive the Promise of eternal Inheritance.*

*Q. What is an Eighteenth Error ?*

*A. That they may make an Image of God.*

*Q. What say you to this ?*

*A. God is an infinite and most perfect Spirit ; and therefore it is impossible to represent him by an Image : They that attempt it, dishonour and debase him, and transgress his Command, who says, To whom then will ye liken God ? Or what likeness will ye compare unto him ? Isa. 40. 18. We ought not to think that the Godhead is like unto Gold, or Silver, or Stone, graven by Art and Mans Device, Acts 17. 29.*

*Q. What is a Nineteenth Error ?*

*A. Their enjoyning the worship of Images.*

*Q. What do you think of that ?*

*A. 'Tis contrary to the Holy Scriptures. Thou shalt not make unto thee any graven Image, or any likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth : Thou shalt not bow down thy self to them, nor serve them,*

Exod. 20. 4, 5. *Thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10.*

*Q. What is a Twentieth Error?*

*A.* That the good Works of justified Persons do truly deserve increase of Grace, Remission of Sins, and eternal Life.

*Q. What do you say to this?*

*A.* 1. It implies a Contradiction, to say that good Works truly deserve increase of Grace: For it cannot be a Grace or Favour, and a Debt at the same time. *If by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Work is no more Work, Rom. 11. 6.* 2. We owe our Being, and all that we have, to the Goodness and Mercy of God; therefore we cannot truly merit any thing of him. 3. The good Works which we perform, are done by the Grace and Assistance of God; and they bear no Proportion to the infinite Reward of eternal Life: Therefore they cannot truly deserve it. *The Sufferings of this present Time, are not worthy to be compared with the Glory that shall be revealed in us, Rom. 8. 18.* 4. We are required

red to perform exact Obedience to the Law of God ; but alas ! *in many Things we all offend*, Jam. 3. 2. And by our future Obedience, tho' it should be exact, we cannot atone for our past Offences, nor render that which has been done amiss, not to have been done ; because it is a just Debt to our Sovereign Creator, therefore we cannot truly merit the Remission of Sins. 5. We are *justified freely by the Grace of God thro' the Redemption that is in Jesus Christ*, Rom. 3. 24. And Rom. 6. 23. *The Gift of God is eternal Life, thro' Jesus Christ our Lord*. If they be the Gift of God, they are not truly merited by us.

*Q. What is a Twenty First Error ?*

*A.* The affirming Works of Supererogation.

*Q. What do you think of this ?*

*A.* Those Persons who live the most strict and holy Lives, do often fall into Sin ; *For there is not a just Man upon Earth, that does good and sins not*, Eccl. 7. 20. *In many Things we offend all*, Jam. 3. 2. And tho' they should always do well, and never do amiss, yet they would do no more than what the divine Law, considered as a Rule of Life, requires of them ; and consequently

quently they cannot do more than they are obliged to do. *When ye shall have done all those Things which are commanded you, say, We are unprofitable Servants: we have done that which was our Duty to do, Luke 17. 10.*

*Q. What is a Twenty Second Error?*

*A. Their Doctrine of Purgatory.*

*Q. What say you to it?*

*A. By Purgatory, is meant a Place of great Torments near to Hell, where those who were not fully cleansed here, are purged after this Life, that they may enter more pure into Heaven; but indeed there is no such Place. It is a vain Dream of deluded Priests, or rather, a crafty Device to enrich those who pretend to a Power of praying Souls out of it. There is no mention of any such Place in the Holy Scriptures, which speak only of a State of Misery and of Happiness, upon which bad and good Men enter after this Life. *The rich Man died, and was buried, and in Hell he lift up his Eyes, being in Torments, Luke 16. 22, 23. And v. 26. Between us and you there is a great Gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from**



from thence. The Beggar died, and was carried by the Angels into Abraham's Bosom, Luke 16. 22. To Day shalt thou be with me in Paradise, Luke 23.

43. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better, Phil. 1. 23. We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord, 2 Cor. 5. 8.

Q. What is a Twenty Third Error ?

A. Their Doctrine of Indulgences.

Q. What do you say to it ?

A. By Indulgences is meant a freedom from Punishment, by the Satisfaction of Christ and the Saints, which are contained in the Church-Treasury ; but indeed they are abominable Delusions, and highly injurious to Christ and Christians. Because, 1. The Merits of the Saints are pretended to be added to the perfect Satisfaction of Christ, who by one Offering hath perfected for ever them that are sanctified, Heb. 10. 14. 2. The Merits of one Saint cannot make Satisfaction for the Sins of another : For every Man shall bear his own Burden, Gal. 6. 5. God will render to every Man according to his Deeds, Rom. 2. 6. 3. The Remission  
of

of Sins and eternal Life are to be obtained only by the Mercy of God thro' Faith in Jesus Christ. *Being justified by Faith, we have Peace with God thro' our Lord Jesus Christ, Rom. 5. 1. And we have Redemption thro' the Blood of Christ, the Forgiveness of Sins, according to the Riches of his Grace, Eph. 1. 7. If ye live after the Flesh, ye shall die; but if ye thro' the Spirit do mortifie the Deeds of the Body, ye shall live, Rom. 8. 13.*

*Q. What is a Twenty Fourth Error?*

*A. That some Sins are venial.*

*Q. What say you to this?*

*A. No Sin in its own Nature is venial; but every Sin is mortal. Cursed is every one that continues not in all Things which are written in the Book of the Law, to do them, Gal. 3. 10. The Soul that sinneth, it shall die, Ezek. 18. 4. The wages of Sin is Death, Rom. 6. 23. Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all, Jam. 2. 10.*

*Q. What is a Twenty Fifth Error;*

*A. Their Doctrine of Justification.*

*Q. What think you of it?*

*A. They say, that we must be justified by our own Righteousness; whereas we are informed in the Sacred*

cred Writings, That Believers are justified freely by the Grace of God, acquitted of their Sins, and treated as righteous Persons, thro' the Merits and Mediation of Christ. *Being justified freely by his Grace, thro' the Redemption that is in Jesus Christ, Rom. 3.*

*24. In whom we have Redemption thro' his Blood, even the Forgiveness of Sins, Col. 1. 14. He that believes on the Son, has everlasting Life: and he that believes not the Son, shall not see Life, but the Wrath of God abides on him, John 3. 36.*

*Q. What is a Twenty Sixth Error?*

*A. Their praying in an unknown Tongue.*

*Q. What say you to it?*

*A. The publick Worship and Service of God ought to be performed in a Tongue understood by the People; because, 1. They ought to join in the Worship of God, and to perform a reasonable Service to him; which they cannot do, if they understand not their Form of Worship. 2. All Things in the Church ought to be done to Edification; but the People cannot be edified by that Service which they understand*

derstand not. *Let all Things be done to edifying, 1 Cor. 14. 26. And v. 16. How shall he that occupieth the room of the unlearned, say Amen at thy giving of Thanks, seeing he understands not what thou sayest?*

*Q. What is a Twenty Seventh Error of the Papists?*

*A. Their Doctrine concerning Marriage.*

*Q. What do they hold concerning it?*

*A. They speak contemptuously of Marriage in general, and look upon the Marriage of Priests as unlawful; when God not only allows, but also in some Cases commands it, making no Exception of the Clergy. All Men cannot receive this saying, save they to whom it is given, Mat. 19. 11. To avoid Fornication, let every Man have his own Wife, 1 Cor. 7. 2. Have we not Power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas? 1 Cor. 9. 5. A Bishop must be blameless, the Husband of one Wife, 1 Tim. 3. 2. Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge, Heb. 13. 4. The for-*



forbidding of Marriage to Priests in the Church of Rome has occasioned much Lewdness and Wickedness, as Fornication, Adultery, Incest, Sodomy, Murder, and other vile Practices, which ought to be abhorred of all Men; and puts me in mind of the Prediction of the Spirit, *that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, forbidding to marry,* 1 Tim. 4. 1, 3.

*Q. What is a Twenty Eighth Error?*

*A.* Their affirming the Assurance of Believers being in a State of Salvation, to be a vain and ungodly Confidence.

*Q. What think you of this Matter?*

*A.* As Christians are exhorted to get Assurance that they are in a State of Salvation, so they may attain unto it. For, 1. The possibility of it is implied in these Words, *Brethren, give diligence to make your Calling and Election sure; for if ye do these Things, ye shall never fall,* 2 Pet. 1. 10. 2. Some Persons have obtained it. St. Paul said, *I am in a strait betwixt two, having a desire to depart and to be with Christ,*

*Christ, Phil. 1. 23. We know, that if our earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with Hands, eternal in the Heavens, 2 Cor. 5. 1. 3. The Holy Scriptures inform us, that those who truly repent of their Sins, and believe in Christ, and sincerely obey his Laws, are in a State of Salvation: And Christians, by a serious Examination of their Lives, may know whether they truly repent of their Sins, and believe in Christ, and sincerely obey his Laws; and consequently they may know whether they are in a State of Salvation or not.*

*Q. What is a Twenty Ninth Error?*

*A. Their Doctrine of Seven Sacraments.*

*Q. What is a Sacrament?*

*A. A Sacrament is an Ordinance of Christ, which consists of visible Signs, and represents, applies, and confirms Christ himself, and the Benefits of the New Covenant, to Believers.*

*Q. How many Sacraments has Christ ordained?*

*A. Only Two, Baptism and the Lord's Supper.*

*Q. Which*

*Q. Which are those that the Papists have added to them?*

*A. These Five: Confirmation, Penance, extreme Unction, Orders, and Matrimony.*

*Q. Are these Five true and proper Sacraments?*

*A. No: 1. They were not ordained by Christ. 2. They do not by visible Signs represent, apply, and confirm Christ, and the Benefits of the New Covenant, to Believers.*

*Q. What is a Thirtieth Error?*

*A. Their Doctrine of Transubstantiation; wherein they teach, that by the Consecration of the Bread and Wine in the Lord's Supper, there is made a Conversion of the whole Substance of the Bread into the Substance of the Body, and of the Substance of the Wine into the Substance of the Blood of Christ.*

*Q. What do they ground this Doctrine upon?*

*A. These Words of Christ, This is my Body, Mat. 26. 26. and the Discourse of our Saviour with the Jews, John 6.*

*Q. Can that Doctrine be justly drawn from those Places of the Scriptures?*

*A. No: Those Words of Christ, This is my Body, according to the Language of the Scriptures, mean, This signifies or represents my Body: So Gen. 41. 26. The seven good Kine are seven Years; and the seven good Ears are seven Years. And Mat. 13. 38. The Field is the World; the good Seed are the Children of the Kingdom: but the Tares are the Children of the wicked one; and the Memorial of the Passover is called the Passover, Mat. 26. 17. That Discourse of Christ in the 6th of John, is to be understood of the Doctrine of the Gospel concerning Christ crucified, which is compared to a Feast, Luke 14, 15. &c. To eat the Flesh of Christ, and to drink his Blood, signifies to work the works of God, John 6. 28. And v. 29. This is the work of God, that ye believe on him, whom he hath sent. And v. 35. Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

*Q. Why do you not believe that Doctrine?*

*A. Be-*



*A.* Because, 1. It is not taught in the Holy Scriptures, but is contrary to them ; for the Bread is called Bread several times by *St. Paul*, even after Consecration. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* But let a Man examine himself, and so let him eat of that Bread and drink of that Cup, 1 Cor. 11. 26, 27, 28.

2. It is against the Nature of a Sacrament ; which represents something, but is not the Thing it self. 3. It is contrary to our Senses : For we see, feel, smell and taste Bread and Wine in the Sacrament, after Consecration.

4. It is contrary to our Reason, and is fraught with many Absurdities and Contradictions ; and therefore it cannot be true.

*Q. What is a Thirty First Error ?*

*A.* The Necessity of the Priest's Intention in administering the Sacrament to the Efficacy of it.

*Q. What say you to this ?*

*A.* 1. I cannot think that a most good and gracious God would have the Efficacy of the Sacraments, and the Salvation of his People, to depend on the Intention of the Priest, who may be ignorant, negligent, or ill-natur'd, and thereby render the Sacraments fruitless, and ruine the Faithful. 2. There is no mention of any such Thing in the Holy Scriptures. 3. This Doctrine must needs fill them that believe it with Doubts and Fears, and render them very uneasie and dissatisfied about their Salvation. 4. Not the Intention of the Priest, but Repentance and Faith in Christ, are necessary to the due Effect of the Sacraments, and to eternal Salvation. *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost, Acts 2. 38. He that believes, and is baptized, shall be saved; but he that believes not, shall be damned, Mark 16. 16.*

*Q. What is a Thirty Second Error?*

*A.* Their depriving the People of the Wine in the Lord's Supper.

*Q. What*

*Q. What think you of this ?*

*A. 'Tis a very great Crime in the Rulers of the Church : For our blessed Lord administred the Sacrament in both Kinds, and commanded his Disciples to do as he had done. The Disciples afterwards administer'd it in both Kinds, and the People received it after that Manner, according to our Saviour's appointment. Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat ; this is my Body : and he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it, Mat. 26. 26, 27. And Mark 14. 23. They all drank of it. And Luke 22. 19. This do in remembrance of me. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come, 1 Cor. II. 25, 26. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, v. 28.*

*Q. What is a Thirty Third Error of the Papists ?*

*A. Their Doctrine of the Mass ; wherein Christ is contained and offered up to God, an unbloody and*

propitiatory Sacrifice for the Sins of the Living and the Dead.

*Q. What do you say to this?*

*A.* 1. The Sacrament of the Lord's Supper may be called, in a loose Sense, a Sacrifice, as it is a solemn Commemoration of that Sacrifice which Christ offered up to God the Father for the Expiation of Sin; and as it is celebrated with Prayers and Praises offered up to God; and as Communicants do present themselves, their Souls and Bodies, a *living Sacrifice, holy and acceptable to God*, and give some of their Substance for charitable Uses; yet it is not in any wise a true and proper Sacrifice. 2. The Mass is not a true and proper Sacrifice of Propitiation, because it is unbloody; *and without shedding of Blood is no Remission*, Heb. 9. 22. 3. The Mass cannot be a propitiatory Sacrifice for the Dead; because good Men deceased are in a State of Happiness, and wicked Men are in a State of Misery that will never have an End; and their future Happiness and Misery depend upon their Conduct in this Life. *We must all appear before the Judgment-Seat of Christ, that every*  
one.



one may receive the Things done in his Body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10.

4. The Mass cannot be a propitiatory Sacrifice, because Christ, by the Sacrifice of himself, has made Atonement for the Sins of the World; and the Sons of Men have Redemption thro' his Blood, even the forgiveness of Sins, Col.

1. 14. He is the Propitiation for our Sins, 1 John 2. 2. And he needs not daily—to offer up Sacrifice,—for this he did once, when he offered up himself, Heb.

7. 27. Nor yet that he should offer himself often,—but now once in the End of the World hath he appeared, to put away Sin by the Sacrifice of himself, Heb. 9.

25, 26. Christ was once offered to bear the Sins of many, v. 28. This Man, after he had offered one Sacrifice for sins, for ever sat down on the right Hand of God, Heb. 10. 12. And v. 14. By one Offering he hath perfected for ever them that are sanctified.

**Q. What is a Thirty Fourth Error?**

**A.** Their Doctrine of Auricular Confession; whereby Persons are obliged to confess all their mortal Sins, together with the Circumstances of them,

them, as far as they can call them to mind, to a Priest, in order to their Pardon and Salvation.

*Q. What say you to this?*

*A.* If any Persons have given Offence to the Church of Christ, by great and open Sins, it is fit that they should publicly confess them, and openly testify their Repentance for them: Or, if they have injured their Brethren, they ought to acknowledge their Faults to them, and to give them Satisfaction, *Jam. 5. 16.* Or if they should be troubled in their Mind at the remembrance of their Offences, it is reasonable for them to make them known to a pious and prudent Minister of Christ, and to seek for Direction and Comfort from him: But as for the Confession which is required by the Church of *Rome*, as necessary to the Remission of Sins, and eternal Salvation, 1. It is not commanded in the Holy Scriptures. 2. God is offended by the Sins of Men, and he alone can pardon them; and therefore Confession of Sin should be made to him. 3. We find that good Men have made Confession of their Sins to God only, and obtained Pardon.

don. *I acknowledged my Sin unto thee, and mine Iniquity have I not hid : I said, I will confess my Transgressions unto the Lord ; and thou forgavest the Iniquity of my Sin, Psal. 32. 5.* And as the Psalmist confessed his Sins to God, so did the Prophet *Daniel*, Dan. 9. 20. and *Ezra* exhorted the People to *confess their Sins unto God*, Ezra 10. 11.

*Q. What is a Thirty Fifth Error?*

*A.* That Attrition, with the Absolution of a Priest, is sufficient to the Pardon of Sin.

*Q. What do you think of this?*

*A.* It is contrary to the Holy Scriptures, and fatal and pernicious to the precious Souls of Men : For it is not a little Sorrow for Sin, that will intitle Men to the Pardon of it ; but such a real and hearty Sorrow for it, as induces them to change their Mind, to hate Sin, and to forsake it. *He that confesses and forsakes his Sins, shall have Mercy, Prov. 28. 13. Let the wicked forsake his Way, and the unrighteous Man his Thoughts ; and let him return unto the Lord, and he will have Mercy upon him ; and to our God, for he will abundantly pardon, Isa. 55. 7.*

E

Repent

*Repent ye therefore, and be converted, that your Sins may be blotted out, Acts 3. 9. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven, Mat. 7. 21. We must do the Will of God, forsake our Sins, believe in Christ, and perform sincere Obedience to his Laws, before we can enter into the Kingdom of Heaven.*

As for the Absolution of the Priest; it does not alter the Condition of the Person who receives his Absolution. He is the Minister of Christ, commissioned by him to act in his Name; and therefore what he does according to his Commission, will be of Force and Validity: But if he should bind, where Christ does not bind; or loose, where Christ does not loose, that which he does is vain and fruitless, and may prove the Occasion of Ruin to many poor deluded Sinners, that trust to his Absolution.

*Q. What is a Thirty Sixth Error of the Papists?*

*A. That Faith is not to be kept with Hereticks.*

*Q. What*



*Q. What say you to this?*

*A.* 'Tis an odious and detestable Doctrine, contrary to the Reason of Man, and the Revelation of God; which oblige us to observe our Oaths, and to perform our Promises and Contracts; to render to all their Dues, and to do to other Men, as we would they should do to us; and forbid Perjury and Injustice under the Penalty of eternal Condemnation: And it should make Protestants very cautious of trusting them in any Matter of great Importance; and to take all prudent Care to secure themselves from them, whom neither Promises nor Oaths will keep from destroying them, when they have an Opportunity to effect it.

And as they have decreed, That Faith is not to be kept with Hereticks; so they use Equivocation and mental Reservation in their Dealings with them. Some of them will deny the Truth, and say and swear any Thing, which they think conduces to the Interest of their Church; and flatter themselves, that they are freed from Sin in so doing, by their Equivocation and mental Reservation. Tho'

they be convicted of Treason and Murder; yet they will deny those horrid Crimes, and profess their Innocence; because they are torbid to confess their Offences to Protestants, whom they call Hereticks; and imagine, that no Man owes his Enemy Truth; because he then would owe him, what may be a Means of his Preservation. They look on the Protestants as Adversaries to the Church of *Rome*; therefore they must owe them nothing but Destruction. But from these unjust and cruel Men, *Good Lord deliver us.*

*Q. Are the Papists guilty of no more Errors?*

*A.* They are guilty of many more: But these, which I have mentioned to you, are abundantly sufficient to induce you, and all Protestants, to abhor their Church and Doctrine, and to bless and praise God incessantly for that pure and holy Religion which you enjoy; and I desire you seriously to consider and observe these few brief Directions following.

I. Be

1. Be truly thankful to God for the Holy Scriptures in the vulgar Tongue, and read them with Humility, Diligence, Application of Mind, and a sincere Desire to be informed of your Duty ; and carefully observe those Rules and Directions of Holy Living, which you find in them.

2. Be diligent and fervent in your Prayers to God for the Assistance of his holy and good Spirit, to enable you to resist all Temptations to Sin, to guide and direct you in the Way of Truth and Righteousness, to cause you to understand his divine Will, and to walk constantly in the delightful Path of Piety and Vertue.

3. If you meet with any Difficulties in the Holy Scriptures, as there are some Things hard to be understood, read the Exposition of some judicious Commentator, or rather, go to some pious and learned Divine, and consult him about them ; and follow his Instruction and Advice, so far as they shall seem reasonable to you ; remembering that all Things necessary to Salvation, are very plain and easie to be understood by every sincere and willing Mind.

4. Look

4. Look upon the Holy Scriptures as a perfect Rule of Faith and Manners, without the Apocryphal Books, and oral or unwritten Traditions; and if any Doctrine is not contained in the Scriptures, and cannot be proved by them; assure your self that that Doctrine is not necessary to Salvation.

5. Be a strict Observer of the Lord's Day, and attend duly on the publick Worship of God, and be very thankful to him, that you have a pious and excellent Form of Worship in a Language which you understand; joyn affectionately in all the Parts of the publick Worship, and receive the Sacrament of the Lord's Supper, when you have an Opportunity for it; and then consider with your self, what strict Obligations are laid upon you to live a Holy and Christian Life.

6. Hold fast the Profession of your Faith without wavering; and make no Division in the Church of Christ upon the Account of indifferent Rites and Ceremonies, that are enjoined by your Governours for Decency, Order, and Edification: But if any Church should make



make sinful Terms of Communion, as the Church of *Rome* has done, you must not join in Communion with it; because you must *obey God rather than Man.*

7. Be a Lover of Truth, and embrace it wheresoever you find it; and let no temporal Consideration induce you to forsake it: And then I am persuaded, that you will never leave the reformed Religion to embrace Popery. Our Religion did not begin with those famous Men, *Luther* and *Calvin*: It is as Old as the Preaching of Christ and his Apostles, and is contained in the Holy Scriptures: But Popery is New; and the Errors and Corruptions of the Church of *Rome* came in by Degrees, in the latter Ages, and overspread the Christian Church; so that the present Church of *Rome* is very different from the ancient *Roman* Church.

8. Examine your Life often, and compare your Actions with the Rule of the Divine Commandments: For hereby you will keep your Conscience soft and tender, which is a great Preservative against Sin; and clearly discover

cover that you have often done amiss, and that you stand in great need of a good and merciful God, and an all-sufficient Saviour, to make Atonement for your Sins, and to intercede for you: And you will also be fully convinced of the infinite Love of God to the Children of Men, in giving his Son to die for them; and of the great Love of Christ towards us, who gave himself for us, that he might redeem us from Sin and Death, and put us into a Capacity of obtaining everlasting Life: And the exceeding Love of God, and his Son Jesus Christ, towards us, will not fail to incline you, in all your Straits and Difficulties, to make your Application to them, to desire of the Father a Supply of all your Wants, in the Name of his beloved Son; who is a merciful and compassionate High-Priest, and ever lives to make Intercession for us. You will then see the Impiety and Folly of those who fly to the Intercession of the Angels and Saints, as tho' they had tenderer Bowels of Compassion than the Son of God; who loved us so dearly, as to chuse to be made

made Man, like one of us, and in that Nature to die the painful and shameful Death of the Cross for us.

Lastly, Think frequently of the shortness and uncertainty of your Life, and how soon you may be called out of this World, to give an Account of your Actions, and to be rewarded according to your Works. Assure your self that no Absolution of Priests, no Merits of Saints, no Satisfaction, no Indulgences of Popes, will bring you to Heaven and eternal Happiness, if you live after the Flesh, if you indulge your inordinate Desires, if you persevere in the Practice of any known Sin. Such a Faith in Christ as works by Love, and induces you to keep the Commandments of God, is necessary to the Remission of your Sins, and your eternal Happiness. *The pure in Heart shall see God : And without Holiness no Man shall see the Lord ; and Jesus Christ being made perfect, is become the Author of eternal Salvation unto all them that obey him.* Consider what you have here read, and the Lord make you to  
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abound

*abound in Faith, and Love, and all good Works; and grant that your whole Spirit, and Soul, and Body, may be preserved blameless, unto the coming of our Lord Jesus Christ.*

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An Account of the Sufferings and Death of the faithful Martyr Mr. *Isaac le Fevre*, an Advocate of Parliament, who, after 18 Years Imprisonment, dyed a Slave in the *French* King's Gallies.

An Account of the Conversion of *Francis de Chalus de la Motte*, and all his Family, to the Reformed Religion. By way of Answer to a Friend. Wherein he shews what induced him, together with his Wife, his Sister, his Cousin, and his Servant, to abjure the *Romish* Religion.

The Marquis de *Langallery's* Reasons of renouncing the *Romish* Religion.